The Racial War At Baal-Peor

A Study In *Pornos*

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by

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A Study in *Pornos*

A Sermon by
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Throughout popular Christianity whenever the race-mixing question is raised, ministers always turn in their King James Version, to the verse that says "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"[1] This seems to be the limit of their knowledge wherein they have been led to believe that the Bible vaguely forbids race-mixing.

However, such a vague understanding of scripture or even the observations of nature itself does little for these victims of Libertine philosophy to prevent the genocide of their children – or the murder of the Negro race for that matter – because the theosophy and theology of humanism is directed to exalting the creature above the just judgments of the Eternal and Everliving God. Despite the law that tells us "you will have no other gods besides me," the religionist bent on the exaltation of the creature at the expense of the Word of God has long been a practicing idolater; when the hour comes for the consequences of gross sin to take their toll, the nonwhite is nothing more than an agent of judgment.

The problem with this type of superficial Churchianity, coupled with a perverted theology, is that when the "minister's" daughter brings home a Negro or mongrel, and he claims to be a "believer," this stupid, superficial approach, that can only be characterized as willful ignorance to the Bible, simply does not work. Thus, I am often asked to defend

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1 II Cor. 6:14. The understanding of this Scripture is contingent upon understanding for whom the Bible was written, and upon a good understanding of the Greek. See *II Corinthians Chapter 6: A Literal Translation with Notes.*

my views of the racial consciousness of the Bible by persons who always seem to have one of those pointing fingers of the self-righteous, fundamental Judeo types, and in their self-satisfied and comfortable mind-set, complete with a whole pantheon of preconceived notions, always exclaim "Show me one verse in the Bible that explicitly and clearly teaches against miscegenation or race-mixing!" In answer to this demand, I would direct them to look at any Anointed Standard Translation. But for now we shall look at just one verse: Ephesians 5:5.

However, you should be forewarned that we shall do so by employing the very best Separatist principles of homiletics[2] and isagogics[3]. You should also be aware that the New Testament was written in Koine Greek or common Greek, which was the language of the streets. You should also understand that the Bible must be understood by the use of the language in the time in which it was written, that when we are talking about understanding the Bible, we are not talking about instant coffee — but in many cases, ideas and concepts that require great concentration and thought to comprehend.

In a generation who wants every thing now and is accustomed to instant gratification with very little effort, some of this work may seem laborious, but the fact is, there is no other way at arriving at truth besides a disciplined, analytical approach to history and to accepting the Bible as the objective Word of

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2 Homiletics, the objective scientific approach to Bibical interpretation.

3 Isagogics: The homiletic principle that demands that Scripture be interpretated in the time and historical setting in which it was written.

the Everliving God. The kingdom of God is not for the faint-hearted, the careless or the lazy, but for those who are willing to fight their way in, because your enemies – the devil and the twice dead children of hell – are like a roaring lion seeking whom they may devour.

But surely anyone would have the time to really study at least one verse in the Bible, at least once in their life. So I have chosen Ephesians, chapter 5 verse 5, and this is the one verse that we shall study together. If any of the things you discover in this study are new to you, it is because your seminary professor and your local preacher have not bothered to tell you; but I shall tell you the truth and what the Bible really says, in at least this one verse. If you never have the opportunity to "**. . . rightly dividing the word of truth**" ever again in you life, you would have at least complied with the Christian command: **"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,"**[4] on at least this one verse.

Finally, before beginning I would like you to understand that I love the Word of the Most High, and that I have been a student of the Word for more than 30 years, and being a southerner, I naturally love the King James Version, but being an honest man and a minister of the Most High, I must admit its problems, as a restorational critic. Turn with me in your Bibles to Ephesians 5:5.

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is

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4 II Timothy 2:15

an idolater, hath any inheritance in the kingdom of Christ and of God."

Looking now at the text of the King James Version, the first two words that come to our attention are: **"For this."** These words are translated from the Greek word *touto*, and this word is SRN[5] , 5124. However, there is a little bit more here than is popularly understood, or that translators bother to translate, because in addition to *touto*, we have the use of the exclamatory conjunctive particle *gar*. We also have the nominative neuter singular of the demonstrative pronoun *houtos*. When these words are combined in idiom, they convey the meaning, or connote the existence of a factual principle; thus *gar* plus *houtos* is used for something comparatively near at hand, or in possession; and it should be understood to mean: **"For this fact** (or factual principle)."

Now Mr. Strong and most other Greek "authorities," simply define *touto* as "That thing." J.P. Green's Interlinear Greek New Testament does a little better job and renders this Greek phrase as: **"This for be knowing."** However, let us notice carefully that neither Strong with his **"This thing,"** nor Green's **"This for be knowing"** have paid very much attention to the idiomatic rendering and neither of these translations tell us very clearly or convey the true meaning of what **"this"** or **"this thing"** the apostle is talking about really is. So it is small wonder that most people fail to understand the apostle's thought. Admittedly, much of this failure is due to poor and misleading Bible translations.

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5 SRN is an abbreviation for "Strong's Reference Number."

As we have demonstrated earlier from the Greek, **"this thing"** that the apostle is talking about is a fact or a principle that the Ephesian believers were to have already been aware of. This becomes even clearer as we consider our next words in the passage.

Now we see in the King James Version the words **"ye know"** and these words are a translation from the Greek word, *ginosko,* SRN 1097. It is the second person plural, and the subject refers to the true believer, or what is called in doctrine the Royal Family, or the Israel or government of Almighty God. Now let us notice carefully that we also have the present active indicative of *oida. Oida* is in a perfect tense in this passage, and is used as in a present tense for knowledge which one already possesses.

The kind of knowledge talked about here is an inherent knowledge. A kind of knowledge a person has had all of their life; more than this it is the kind of knowledge that is presumed to be a fact. In other words, it is the kind of knowledge that is not simply comprehended, but has been apprehended by the hearer.

Let us also notice that in addition to this, there is added in this passage a participle that is not translated in the King James Version. It is the Greek word *tos,* the present active participle of the verb *ginosko,* and with this it means to know intuitively from experience. However, here it means something, somewhat different, depending upon how the participle is understood in context. Now let us notice that this is a conditional participle, and it is

a tendential[6] present, specifically used to represent a condition that is purposed, although not actually taking place. It therefore represents an intended idea, not necessarily a fulfilled idea. So, we have two words for knowing, and they are *Ginosko odia,* and for these reasons these words should be understood to mean, "For this factual principle you must know, if you have learned," and by translating the words in this way, we are able to bring out the truer meaning of the participle.

Now we are talking about intuitive knowledge that the New Covenant says that God Almighty has written upon Adamic man's heart. But for those who study carefully the teaching of the New Covenant of the Lord Jesus Christ, they will see that the Living God demands that His Holy Spirit bring to our remembrance or rewrite God's laws on our minds through the process outlined in our Christian Bibles known as the Baptism of Fire which in reality is the work and the operation of the Spirit of Truth wherein He renews our minds in the true knowledge of God. So I want you to understand that there is a reason why there is two Greek words used here that both carry the connotation of knowledge, and I want you to understand that the knowledge spoken of here is presumed to be factual principles of nature, and specifically, the understanding of the laws of nature, that is, the laws of God written upon Adamic man's heart. Now I do not have time to go into great detail about the Baptism of Fire, but if you have not read my statement on the one true baptism of the Lord

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6 Characterized by a deliberate tendency or aim; especially, advancing a definite point of view or doctrine; as tendentious writings.

Jesus Christ taught in the Scripture that we Separatist call the Baptism of Fire, then you will never really, clearly understand how the Holy Spirit of Truth restores the Adamic man back to His true perfected nature in Christ Jesus. You will never really understand what Jesus is talking about when he told Nicodemus that Adamic men must be born from above by being conceived and born.

Now in reality, if you are a white man, the Word of God is already written upon your heart. But if you are in your fallen nature of the first Adam, that is, operating in your carnal mind, then you need the Baptism of Fire. I do not care how religious you are or how you may live an aesthetic lifestyle, if you have never bent the knee to the Lord Jesus Christ, then you are still in your unclean estate and you need your mind washed by the cleansing fire of the Spirit of Truth of Almighty God. Now my point is that what really happens is that God's Spirit of Truth burns away the crap that has been heaped upon your mind by the seed of Satan and unveils and reveals that which is already written upon your heart. But until you have submitted to the leadership of the Spirit of Truth, all such people have clouded minds. Now this is what was taught to the first century Christians and this is how they understood what Paul was talking about in this verse, because you see, they had been healed in their minds. They had been baptized by the Spirit of Truth.

Now back to our verse, we next have the word **"no,"** SRN 3756, and it is translated from the Greek word *ou,* and is correctly rendered "no."

Now, we have the word "whoremonger," and this is translated from the Greek noun *pornos*, SRN 4205, and is defined as a male prostitute. This same word is found in Corinthians 6:9 and Galatians

5:19, 21. However, once again, we actually have another Greek word that proceeds *pornos* in the Greek, and that is the word *pas,* and it must be translated "every." Therefore, what we must now consider are the words *pas pornos*, or "every *pornos* (male prostitute)," and before we can really do this we must consider the etymology of the word "pornos." But for now we will simply translate the word as "pimp" and reserve an in-depth consideration after we have translated this verse.[7]

The next word we come to in the King James is the word **"nor"** SRN 2228, it is of course a primary word, and is defined by Strong as meaning "or; that," and is correctly translated "nor" in the King James, connecting the pimp, with the unclean person, and at the same time differentiating between the two nouns.

The next words in the King James are **"unclean person"** translated for the Greek word *akathartos* SRN 169; it is derived from 2508, and is defined as impure. Liddell and Scott make the meaning of the word a little clearer: "uncleaned, unclean, filthy in body or mind, unpurified, unatoned, not fit for cleansing."[8] Thus we see the word takes in both the ethical and moral sense, as well as the physical sense, and would be correctly employed in its scope of meaning either morally, physically or both. Therefore, to arrive at its understanding, it is essential that a true understanding of the context in which it is employed be comprehended. So once again to understand what the writer is saying, we must come to know and understand the etymology and historical setting of the word *akathartos*. It

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7 See: "Pimp Of Ephesus" later in this book.

8 See: Liddel and Scott 1846, p.46.

basically was understood to mean any impure, sexual act or person who committed impurities or one who was unclean in the Old Testament Biblical sense. This included the adulteration of the marital bonds through illegal normal sex, that is, sex out side of marriage with the opposite sex.

However, it also included the adulteration of the individual person, both physically and spiritually, in any illicit unclean sexual act, whether that act produced fruit, seed, or offspring or not. Thus homosexuality – male or female, pederasty – sex with children, bestiality – sex with animals, or race mixing, are all Biblically defined as the sin or failure included under *akathartos*, and *akathartos* always connoted person connected with the degenerated phallic worship of Babylon. So an *akathartos* was always also an *idolater* or someone caught up in false religion.

There are two extremely important points that must be understood in connection with the rising of a true understanding of the usage of the word *unclean*. First of all, in the so-called New Testament when the Scriptures are mentioned, it is always in reference to the so-called Old Testament. The first century believers did not think of the New Testament in the way in which the majority of professing Christians do today. Obviously the New Testament was only then in the process of being written. Moreover, the New Testament is replete with quotations that in most cases were lifted verbatim from the Septuagint (LXX). Secondly, that all norms and standards of ethical, moral behavior were singularly understood to be based upon the principles of law declared in the so-called Old Testament which in most cases was stated in the negative. The so-called New Testament is in fact a

statement of the same principles of law, but for the most part is stated in the positive aspects of the principles, thus both the Old and New Testament are based upon the same principles of law and they are consistent because they are both the Everlasting Covenant of the Living God. Therefore, the purpose of the New Testament, as Paul affirms repeatedly, was not to change the law, but to declare the good news of the New Covenant of Jesus Christ to the Israel of God. Thus, God is the same yesterday, today, and forever.

There has never been a change of law, nor has the law been done away with. Christ said "I have not come to change the law but to fulfill it." Paul repeatedly denies the charge of the Libertines that his doctrine was the end of the law. Paul's affirmation is simply that there has been a change of administration of the law. In plain language, under the New Covenant, the administration of Moses gave way to the administration of Jesus Christ. But that which is administrated is the same principles of law. These facts force the interpretation of *akathartos* to conform to the so-called Old Testament definitions and principles of purity.

Finally, in dealing with the treatment of *akathartos,* it is important to observe that the New Testament usage of the word is consistent in portraying the principle that the impure mind is the first cause of the impure body. But contrary to humanistic reasoning the use of the word demonstrates clearly that the impurity denoted is both physical and mental, yet emphasizing the point that physical degeneration and impurity is always preceded by demented thought through the presence of perverse words, concepts, and ideas.

The Scriptures affirm the principle when they state **"For as he thinketh in his heart, so *is* he,"**[9] which is another way of saying, you are what you believe.

Akathartos occurs in the King James New Testament 28 times as *unclean*, and 2 as *foul*.

The next word we have in the KJV is the word **"nor"** SRN 2228. It is a primary word, and is defined by Strong as meaning "or; that," and is correctly translated **"nor"** in the KJV, connecting the unclean person, with the covetous one, and at the same time differentiating between the two nouns.

Next we have the word **"covetous."** This word is translated from the Greek word *pleonektes*, SRN 4123. It is derived from 4119, and 2192, and is generally defined as "eager for gain" or, "desiring or holding gain." Here it is best translated **"greedy."**

The next word we have in the KJV is **"who,"** this word is translated from the Greek word *hos*, SRN 3739, and it is a relative pronoun. It is best translated **"who."**

The next word we have in the KJV is **"is,"** this word is translated from the Greek word *este*, SRN 2076, and this word is the present active indicative of the word *eime*, SRN 1510. This verb is used only when emphatic.

The next word we have in the KJV is **"idolater."** This word is translated from the Greek word *eidololatres*, SRN 1496, and is defined as an *image servant*. What our Judeo seminaries do not want to talk about is that nine times out of ten, the image that these people were serving was a phallus or a statue of a penis. So if there was any doubt of Paul's language being in reference to the Phallic love religions, and believe me, I am putting that in a nice

9 Proverbs 23:7.

way, this word nails it down 100%. Prior to this word we had *hos*. When these words are put together in idiom, we have the phrase, **"who is an idolater."** This relates the phallic worshiper to the phallic religion. **"Who"** is a relative singular, also "who" is a nominative singular from the relative pronoun *hos*, indicating that the pimp or recruiter for the various phallic temples falls in one of three specific categories, first either perverted, motivated by perversion, or second, greedy, motivated to practice perversion for gain, or thirdly, perverted and greedy, motivated by both. Thus, the words call our attention to the condition and motives of the impure greedy seducer.

The next word we have in the better manuscripts is **"not,"** this word is translated from the Greek word *ouk*, SRN 3756, and this word is an absolute negative, and is the present active indicative of the word *echo*.

The next word we have in the KJV is **"hath"**, this word is translated from the Greek word *echo* SRN 2192, combined with *ouk* gives us the present tense, and that gives us a futuristic present tense used to denote an event that has not yet occurred, however is regarded as so certain in thought that it may be regarded as having already come to pass. Thus, the active voice is the idolatrous greedy pimp, slavishly involved in the worship of the phallic cult image and its religious activities.[10] This then produces the action of the verb. Finally the indicative mood, is the declarative indicative, and the word "any," is not found in any of the better manuscripts. The words should be translated, **"does not have."**

10 Prostitution and sexual perversion is very much a part of pagan cult worship.

The next word we have in the KJV is **"inheritance."** This word is translated from the Greek word *kleronomia*, SRN 2817. This is the accusative of the direct object of the noun *kleronomia*. Thus *kleronomia,* is used for being in the plan of the Eternal, or in the perfect will of God, or for being saved or for being a member of the royal family of Israel, that is to say, the Anointed Nation of the government of the Christ.[11] The presence of the word is suggestive of a condition of purity that must exist before one can have inheritance of the Eternal. It is used of a condition, that exists both past, present, and future. Here it is used as the conditional antithesis of the impure condition of the pimp in Ephesus.

The next word we have in the KJV is **"in,"** this word is translated from the Greek word *en,* SRN 1722, and is defined as position, and/or as status. It is a prepositional phrase, plus the locative of *basileia,* and this refers to being in a government or empire, or under the rule of Christ.

The next word we have in the KJV is **"kingdom,"** this word is translated from the Greek word *basileia,* SRN 932, defined by Strong as the rule or realm. It is commonly translated kingdom and should be translated "government," it is a genitive possession. The next word we have in the KJV is **"Christ,"** this word is translated from the Greek word *Christos,* SRN 5547, which is the Greek translation from the Hebrew "Messiah," and both the Greek and the Hebrew carry the meaning of Anointed, and/or Anointed One.

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11 The paramount principle of Kleronomia is that it is used of those who have adjusted themselves to the just judgements of the Eternal.

The next word we have in the KJV is **"God."** This word is translated from the Greek word *Theos*, SRN 2316, generally defined as "The Supreme Deity," however, as used, by first century believers, it was always in reference to the Living God of the "Scriptures," which always referred to what is now commonly called the Old Testament. Between *God* and *Christ* we have the connective *kai* translated *and* with the word *of* being added to show the genitive possession of both nouns.

With this basic exegetical understanding of the verse, we are able to more precisely translate Ephesians 5:5. There remains only the careful choosing of a few English adjectives to emphasize and more clearly convey the thought from the original Greek as follows:

> **"For this you must certainly know, if you have truly learned, that every pimp or unclean person or greedy person who is an idolater does not have inheritance in the Government of the Anointed and of God."**

The Pimp of Ephesus

As we stated, we have reserved the discussion of the word *pornos* so that we might complete a more comprehensive study since it is vitally important to a true understanding of the scriptures that the etymology of the word be as completely understood as possible in accordance with the homiletic principles of isagogics, which simply means the true understanding of the word lies in its meaning as it was used and understood in the first century in Ephesus and prior to that in Hellenistic usage. Since

the principles of isagogics demands an understanding of the historical background in the time of its usage in Scripture, we shall now pursue this goal.

Pornos[12] is actually an attic Greek noun, and originally it was used to designate a male prostitute, and the female prostitute was called *porneia*. Other forms in the New Testament include *pornues* and *porne*. In Galatians 5:19, all of these *porn-* words are covered and designated by the general term *akatharsia* where Paul goes into great detail in discussing the "works of the flesh." This word is defined by Liddell and Scott as meaning "want of cleansing, uncleanness, filth, moral foulness, filthy, vice, impurity."

However, *pornos* eventually came to specifically be used for a pimp in the Koine or common Greek rather than just a plain prostitute, although they often functioned as both. The character under consideration was a person who recruited and seduced men, women, and children for the purpose of serving in the Phallic Cult temple of Diana[13] at Ephesus, and if you will go back through your history, you will see that these scumbags employed everything at their disposal for recruiting purposes. That included: philosophy, false religion, patriotism, drugs, the promise of wealth and the catering to greed, extortion, or what we still call blackmail, and so forth. Therefore, we find that in order to truly understand the conceptual idea being expressed by the Apostle Paul, and the usage of the word *pornos* in the common Greek as used in the first century, it

12 I Timothy 1:10; Hebrews 12:16, 13:4; Revelation 21:8, 22:15.

13 Artemis.

becomes necessary for us to understand the religious function of the Phallic Cult in Ephesus, and because it is a historical fact that the same phallic cults were assaulting the children of Israel at Baal-Peor, it is therefore clear that a true understanding of the pimp at Ephesus cannot be separated from a understanding of what took place at Baal-Peor, and by doing this we can come to truly understand how the first century pimp functioned since it was the pimp who was the advocate and primary representative and recruiter of the phallic religion, and it was his or her job to seduce men, women and children to serve as prostitutes in the temple and slums of Ephesus.

It was not at that time a very difficult job, when we understand the promiscuity of the majority[14] of the population of that day. People were preoccupied with the sex act. The Egyptians, under the cult of Isis, practiced incest religiously, so did the Greeks. By the first century, homosexuality was so rampant among the Greeks that the word Hellen, the Greek word for *Greek,* became a synonym for a homosexual among the Romans and Hebrews. It is therefore necessary for us to look at these types of practices of the first century Ephesians, who were themselves Grecian in racial descent and culture. In Ephesus, and for that matter throughout the Roman empire, the phallic cults were in somewhat of a revival. They had once again become popular throughout the empire. The pimp of the first century was often one of the more wealthy citizens. But for all of his wealth, he was still held in

14 The word majority is used to draw attention to the fact that a minority of Ephesians continued pure pantheism, and themselves abhored the eastern influences of the cults.

disrepute and contempt by the common people and especially by the first century Israelite Christians.

Ephesus was a thriving metropolis. On a hill stood the temple of Diana or Artemis; it was considered one of the wonders of the world. Paul was well aware of what took place there during certain festivals. When Paul looked upward to the gleaming white marble structure, it is not difficult to understand the hierarchy of thoughts suggested to his Christian mind by its very existence, and expressed so clearly in the common Greek language. But the temple was not the only visual illustration of evil in Ephesus. At certain times of the year, festivals were held. Thousands of people made their way to Ephesus celebrating and parading their perverse religion. The leading pimps sectioned off the surrounding fields and there methodically organized, categorizing and grouping various perversions, so that the participants would have no trouble finding the right perversion they were seeking.

It is important to understand the Phallic cult religion that was prevalent in that day. So let us examine them for a moment.

The Phallic Cults of Greece and Rome

In speaking of phallic worship, we usually refer to worship of the sex organs, although strictly speaking it only refers to the male organ of generation, the phallus. Among all of the ancient nations, the organs of generation were venerated. They were conceived to be more truly god-like than any other part of the body. In fact, among many races they were worshipped as essential parts of the great creative force.

The active generative energy – the male, and the feminine – passive or susceptible agent, were believed to combine for the creative purpose. Curiously enough, in discussing this matter the British Encyclopedia says: "Upon some such bases as this rested almost all of the polytheistic worship of the old civilization, and to it may be traced back, almost stage by stage, the separation of divinity into the male and female gods, the deification of distinct powers of nature and the idealization of man's own faculties, desires and lust, wherever power of his understanding was embodied as an object of adoration, and every impulse of his will became an incarnation of the deity. But in each and every form of polytheism, we find the slimy track of the deification of sex; there is not a single one of the ancient religions which has not consecrated, by some ceremonial rite, even the grossest forms of sexual indulgence, while many of them actually elevated prostitution into a psalm service of religion."

The article then proceeds to describe how different all this debasing conception is from Christian belief. Scientists now admit that there is quite as much phallic symbolism even in our most modern architectural conceptions as there were in the building of obelisks and the construction of phallic emblems of old.

It must be remembered that there was no sense of shame in the use of sexual organs as symbols of creative power. They were originally used without any attempt of erotic meaning, for they were not only used in religious worship, but they were also employed for the consecration of burial places. From which it would appear clearly evident that no impropriety or obscenity could possibly have been attached to their use.

Among the Greeks the male generative organ, the penis and the two testicles, was called the phallus. Because of this we call sex worship phallic worship. The worship of the phallus dates back into unknown and unwritten history. Even the earliest records of the Egyptians and the Hindus refer to phallic worship as an ancient institution. Thousands of years before Christ, phallic worship had crystallized into elaborate systems of theology. All these systems had their fundamental object of worship of the creative powers of nature, symbolized in the generative organs, which were represented by emblems and images of every conceivable variety.

The most prominent among these symbols was the phallus. These phalli were made in every conceivable form and size, some of them were molded in plaster material, others were carved from wood, ivory, stone or lapus lazuli. They sometimes represented the organ in its passive or pendent state, in this form it was usually of smaller size and was as an amulet worn by women. Such amulets are still quite common among phallic worshipers of India, being worn upon the breast or arm, or else in the turban. Recently, I saw Brooke Shields and a few other Hollywood types wearing what appeared to most people to be an upside down Christian cross; but the truth is, it is a Phallic symbol, indicative of the Phallic revival we have seen in the principles of Judeo Christianity, revived in the 20th century and most blatantly represented in the degeneration of Judeo Fundamentalism called Pentecostalism. As we shall show hereafter, the degenerated Phallic cult of Babylon was most noted for its promotion of race-mixing.

The most common form of these ancient phalli is in the representation of the organ in its upright position, in which position it was considered as more definitely conveying the idea of the divine attribute of the creator. When used for the household, these items were usually made in about life size. However those employed in religious services and in the temples were often of gigantic proportions sometimes reaching to the height of twenty or thirty feet, and correspondingly broad.

Many Greek and Roman temples were dedicated especially to the worship of the phallus, which occupied the most prominent place in the edifice, and was worshipped and adored by the devotees who presented to it offerings of wine and flowers and who prayed to it as the sacred emblem of the creator. The Phallic image was a central feature in the bacchanalia, the saturnalia and other festivals of the ancient Greeks and Romans which were celebrated in the springtime, in rejoicing over the return of life to the world.

On these occasions women frequented the temple performing there the mysteries connected with Priapus, as the god of this image was known. They sang songs of praise to the god, anointed the sacred penis with consecrated wine, wreathing it with flowers and presenting it with offerings of various kinds. They would work themselves into aesthetic frenzies. In certain of these festivals, the emblem of the originator of life or the creative thing was placed in a chariot, here covered with flowers, and surrounded by ecstatic groups of men, women, and children. The emblem was drawn about the fields and through the town, in the midst of a crowd of shouting and dancing devotees.

After being returned to the temple or placed in sacred groves and woods, women prayed before it for relief of their sterility. And it should be remembered that the women who knelt before the sacred image of masculine creative power, praying earnestly for the blessing of children, were very sincere in their religious beliefs.

Images of the creating god, Pan or Priapus, were erected in the fields of ancient Rome or Greece in order to ensure fertility and increase in the family flocks or crops. Such figures were usually represented as pillars; often, however, they were in the form of statues, with the figure of the phallus in front. A figure of the god Priapus in a sitting position with an erect penis was kept in the temples. In these temples, prospective brides presented themselves to the priestess who explained their future functions in life and the attributes and technique of sexual intercourse.

The brides, as the most sacred of all offerings they could possibly make to the god, immolated their hymens by sitting on the lap of the naked god. His penis was introduced into the vagina, thus rupturing the membrane. In certain other countries, the same votive contribution to the creative force was effected by sexual intercourse with the priests of the temple, who assumed the role identical with the god Priapus among the Greeks.

The likelihood of securing fruitfulness was considered to be greatly enhanced by the ancients if the prayer for conception was offered while in contact with the image. For this reason it was customary for the women to bare themselves, and to set upon the phallus while praying. The rite is still prevalent in certain parts of the Orient where it is common to see two stones, one flat and circular, the

smooth small and upright, standing near each other in some secluded spot.

Also, by reason of sacredness of the emblem, the phallus was regarded as a charm against evil spirits; occasionally it has been found in ancient tombs, where it had been place to guard the dead one from evil. The use of these images has been referred to in the Scriptures. In the Book of Genesis, it is related that when Jacob, together with his family and flocks, left the house of Laban, Jacob's wife Rachel stole and carried away with her Laban's teripham. These were small images of men on which the primary characteristic was the phallus. Like the ancient images of Isis, they were carved in the shape of a modern Madonna to represent an uncircumcised penis. At once, two religious concepts were conveyed in the single image. One obvious, and the other more subtle for those initiated into the mysteries, the mystery which Paul calls the mystery of iniquity or lawlessness.

The importance attached to these images is demonstrated by the fact that Laban went after Jacob. After a seven days' journey he overtook his son-in-law and asked "Wherefore hast thou stolen my gods?" Jacob, not knowing that his wife had taken the sacred images, told Laban that if he were to find the stolen images in the possession of any of his people, that he would put to death that person.

In order not to be discovered in her theft, Rachel, therefore set upon the idols, and said to her father: "Let it not displease my lord that I cannot rise before thee, for the custom of women is upon me. And he searched, but found not the images." Rachel told Laban that she was menstruating; this meant that she was unclean and untouchable. The

context indicates that Rachel purposely lied to Laban.

The most important of the phallic images was of course, the pillar, or else the pillar with two stones at the base to represent the testicles, from which came our popular word stones for testicles. Also, the lignam is represented as a pillar with a transverse bar, like a capital T upside down.

In as much as this symbol should not be seen so readily when surrounded by a crowd of worshippers, the position of the symbol was reversed, in which form it was known as the tau cross, shaped like the letter T. Ethnologists tell us that the cross as a symbol dates back to remotest periods of history, and that, in all of its varied shapes, it is after all merely a representation of a phallic symbol, denoting the generative organ of a man. The phallus was symbolized also as an arrow, the two barbs representing the testicles. Pillars, church steeples, obelisks, dolmars, and similar symbols, therefore, all serve the same purpose. They symbolize the generative organ of the male.

The lignam also has a sacred form, being represented as a pyramid, or an upright triangle, the sacred male triangle, with its apex upward. This is derived from the shape of the pubic hair of the man, which is characteristically different in distribution than the pubic hair of women, in which the base of the triangle is invariably at the top, the apex pointing downward. When combined, they form what is called today the Star of David or the Magen David, seen on the flag of the Satanic impostor nation of the Israelis.

The oval nave, and the characteristically oval-shaped windows, as found in Judeo churches, symbolizes the female organ of generation, the yoni.

The use of the symbol is quite general, both in the ancient and in the modern world. Before leaving this subject, it is important to understand that in most cases, what Judeos refer to as tree worship was in reality Phallic worship.

Many hundreds of years ago, Aryan men chose manifestations of nature to express the higher principles of thought in their worship of the Great Spirit or the One True God. Contrary to modern myths that lead men to believe that the Aryans worshipped in caves, the truth is, they worshipped out-of-doors on hill tops, under the open sky. The most ancient of Aryan religious expression was a sophisticated form of pantheism, wherein they used natural things to express greater abstract principles. The tree and the cross were perhaps the oldest religious symbols of Aryan religion. Sometimes, the ancient Aryan cross appeared as a swastika. But more often, it was represented as what is known as the Greek cross. Recently, the intact body of a stone-age traveler was found in the Alps. On his body was found tattooed the ancient Greek cross, indicating his religious affiliation.

As the Aryan race pushed out of Europe, across the Middle East into India, they carried with them ancient Aryan thoughts of religion and symbols. As mongrelization came into prominence and brought upon these Aryans the living death of race-mixing, they were assimilated by the peoples they had subjugated or else they fled back toward their European homeland. The point is that the ancient early usage of the tree carved in the shape of a phallus on the hill tops and in the grove was originally not necessarily the corrupting influence that it became in Babylon. The Phallus or the Creative Thing was in all probability an early symbol

of racial purity and the god-given gift of procreation. But as mongrelization became a fact of ancient life, they also corrupted the ancient manifestations of Aryan religion. Even the tree became loathsome to the ancient "Puritans" and "Separatists" known as the Israelites.

When Jeremiah forbids the going out and cutting a tree and fastening to a stand and adorning it with gold and trinkets, he is not talking about the modern day Christmas tree, he is talking about a representation of a carved phallus. As I have often said in other discourses, the symbol of the tree represented far more than just a physical tree. In ancient literature, it represented nations of peoples, and often their form of worship. This may be seen clearly in some of the surviving coins and ancient pictorial representations, especially those connected with the phallic cults of mystery. It should always be remembered that the mystery to which these cultures were alluding was the mystery of procreation.

The Function Of The Pimp

The pimp's function in Phallic religion was to maintain the prostitutes in the temple, as well as to furnish the temple with animals. In the phallic religion, part of their worship was expressed in perverted sexual acts, and it catered to the full extent of perversion. Its hierarchy was constructed as follows: in the front of the temple was set aside an area for what might be called normal illicit sexual activities, this was sex between men and women, and the positions were usually filled by nymphomaniacs (no pun intended), although others

were continually seduced for that kind of service. A little further back in the temple were all manifestations of homosexuality, this included male homosexuals as well as lesbians. Still further back, were children forced to prostitute themselves, then finally in the back of the temple there were animals kept for the practice of bestiality. In the first century, Negroes[15] were considered animals and they were kept out back of the temple with the animals or in a specific area in the great festivals. Thus, the hierarchy of sexual perversions was firmly established, and it ran from what might be called in Christian terms, normal whoredom, which would be illicit sex outside of marriage with a person of the opposite sex and of the same race, to all forms of abnormal adulteration and perverted sexual practice. This included all types of debauchery, orgies, homosexuality, lesbianism, masochism, voyeurism, pederasty, incest, and bestiality or race-mixing.

With the addition of this historical information, the key to understanding Paul's intended thought is to comprehend the hierarchy of sexual perversion illustrated in the verse. Paul as a Hebrew and an educated Israelite of the tribe of Benjamin, clearly understood that sin is the transgression of the law of the Most High God of Israel. Thus, the words of verse five were chosen carefully to communicate the hierarchy of illicit or illegal and sinfully impure sexual activities that perverted the laws of divine establishment. For Paul, the circumstances at Ephesus presented a clear illustration of the very definition of illicit adulteration of the pure law of

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15 Note that as late as 1865, the Negro was considered only three quarters of the human. The truth of course is that they are 100 percent human, but they are zero percent Adamic.

God. Moreover, he defined a hierarchy of adulteration, and while all transgression of the law is sin, the Bible teaches very clearly that there are degrees of sin and that some sins are worse than other sins because they cannot be repented of. The Apostle John called such sins the sin unto death.

Thus, the Bible tells us that there is sin unto death, and that willful blasphemy against the Spirit of Truth is a sin for which there is no forgiveness. Esau when he realized what he had done repented with tears, but found no forgiveness.

> **"Lest any whore (pornos), or profane one, as Esau, who for one feeding gave up his birthright."**[16]

In this account we have clear linkage of the New Testament and the Old Testament in the understanding of the word *pornos*. Esau is described as a prostitute in the race-mixing sense of the word. The entire Biblical account goes on to record that Esau became a race-mixer, and for the crossing of that line, though he wept with bitter tears, found no forgiveness. We will pursue the proof of linking prostitute and mongrelizer more closely before we end this presentation.

The Hebrew word for adultery is "Na-aph" SRN 5003, and is a Hebrew word that carries a spectrum meaning and is an admonishment against committing a spectrum of impurities whose understanding may only be comprehended in the drawing of certain lines of legality. Therefore, we shall develop this concept and relate it to New Testament jargon later on. For now we must focus

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16 Hebrews 12:16 - AST.

our attention on understanding the activities of the pimp at Ephesus.

The function of the pimp was to keep filled the booths or stables of the temple. Pimps today still use the terminology "stable" to describe their string of women or men or children. Pursuant to this function, pimping became somewhat specialized, some seduced men and women or both, others specialized in homosexuality and others in pederasty, or the seduction of children. Pimpery became institutionalized in this way. As one impure person perverted another, it was also financially subsidized by the established religion, much in the same way that it is today by men allowing pornography, prostitution, abortion on demand and general immoral behavior in our so-called Christian society. How many "Christian" motel owners subsidize it? How many of the so-called "churches" speak out against lawlessness, such as race-mixing and homosexuality, in our society? Is it not rather the case that they themselves have compromised their institutions out of existence, and today are nothing more than a haven for all *akatharsia*?

God hates cowards and hypocrites. Edmund Burke observed correctly when he said "The only thing necessary for evil to triumph is for good men to do nothing." It is interesting to observe that it is from the word *pornos* that we get our word pornography, and that from the word *pharmica* is were we get our word pharmacology, translated witchcraft in the KJV as one of the sins of the flesh, and which can be proven to be one of the activities of the Phallic culture.

The logical consequences of breaking the laws of the Most High were summed up well by Hosea (Osee):

"My people are destroyed for lack of knowledge . . . seeing thou hast forgotten thy God, I will forget thy children . . . I will change their glory into shame."[17]

Thus, pimping became very lucrative in the first century. The pimp was generally a very diabolically clever individual, a good orator or preacher, and had to be a very informed philosopher since it was his function to represent the phallic cult as its advocate, recruiter, and seducer of the pure. He was very versed in espousing the philosophy of libertine humanism, which of course had originated in Babylon. He was in every sense of the word a Religious Humanist. In recent times, it has become acceptable to hide under the banner of religion to espouse religious humanism. Christianity is clear in its repudiation of such insanity. Paul declared that the Church of God had no such customs, nor endorsed such philosophies.

The Link Of Prostitute And Mongrel

Many who reject the idea of Apostolic jargon in face of the explicit declarations of authority made by the apostles themselves who continuously referred to the Scriptures (Septuagint), and even quoted them, and even though it is common knowledge that the so-called Old Testament (Septuagint) is the only Scripture that the apostles had or recognized as Scripture, still there are those

17 Hosea 4:6,7

who question whether *pornos* implies a promoter of mongrelization.

Invariably the question arises, "Do we have anyway of linking *pornos* with mongrelization?" Indeed we do. When we turn to the Hebrew scripture, Deuteronomy 23:2, we find in that context the Hebrew word *mamzer*, which is always used for a mongrel or mongrelizer, that is, one promoting mongrelization. The Hebrew word *mamzer* is a unique word that implies within its meaning two connotations. First, it always designates a mixed seed or mixed race. Secondly, it characterizes the mongrel, the one already having been mixed, to be operating in the presumption that the mongrel is one seeking to mix. It is self evident by reason that the mongrel can do nothing else but make more mongrels.

Thus, the word recognizes the mongrel's natural desire for procreation. The mongrel is a race-mixer in his existence and a danger to all other races. The word *mamzer* is defined by Strong as a "mongrel." In addition to this, when we turn to the same scripture as translated in the Septuagint (LXX), we find that the seventy Alexandrian Israelites felt free, to use a "rare poetic form of the word *pornos*."[18]

These Alexandrian Israelites knew full well that the word mamzer meant mongrel or mixed seed, and this can be proven by their treatment of the word "mamzer" in its occurrence in Zechariah 9:6. In the Hebrew scriptures, Zechariah 9:6 reads, "And a bastard shall dwell in Ashod." The word "mamzer" occurs here again in the Hebrew, translated as *bastard* in the King James. However, in the Septuagint, the Alexandrian translators translated

18 Liddel and Scott 1846.

the word as *allogenes*, meaning "of another race, a stranger."[19]

However, as we have said before, they took it upon themselves to translate the same word *pornos*, in Deuteronomy, understanding *pornos* even at their time to be a prostitute, pimping whore, without scruples, totally void of any consideration of the law of God, who, for money, would perform his/her services for anyone in defiance of the laws of Israel. There is no question that the organized prostitution of Biblical times was promoted by the Pentecostal type, humanistic cults from Persia and that it became necessary for Josiah to remove the groves and the slaves who were prostituted in them from Israel.

Thus, etymologically speaking, the prostitute was one who engaged in all abnormal illicit sex and the early meaning of the word connoted a mongrel slave or catamite who had no choice in the matter. From Biblical evidence, we see that these slaves were always connected with the libertine, humanistic cults and were considered by the leaders of Israel to be a war-like assault upon the nation. Those seduced by such prostitutes came to espouse their all-sameness philosophy and were considered traitors to the nation of Israel and to their race, and for that reason were executed.

The significance of the foregoing statements becomes painfully clear when we understand that the Septuagint was written in the Greek as was our New Testament. In fact, the Hellenistic Israelites throughout the known world, in all probability, had ceased to be able to read the Hebrew, and the Septuagint Greek Scriptures was the only Bible they

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19 Liddel and Scott 1846, p. 69.

knew. Thus, by this means, we have an interlocking etymology of the word *pornos* that directly connects the Old Testament usage of the Hebrew word *mamzer* and the Greek word *pornos* to the New Testament. More than this, since the Septuagint was a translation from the Hebrew Scriptures into the Greek, we have a viable link between the Greek and the Hebrew as well.

Let us then consider at least one instance where the word "mamzer" appears in Deuteronomy 23:2, which as we have said is *pornos* in the Greek. Remember that *mamzer* is defined by Strong as a "mongrel." Also remember that *mamzer* was also translated as *allogenes* in its other Old Testament occurrence in the Septuagint, and that Liddell and Scott define *allogenes* as "of another race":

> **"He who is wounded in the stones or has his privy member cut off shall not enter into the congregation of the Lord. A mongrel** [mamzer] **shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord. An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia,** [Notice carefully where Balaam was from] **to curse thee. Nevertheless, the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee."**

The word "mongrel" in this scripture is translated as *bastard* in the King James Version and as we have said before is the word "mamzer," and it means a mixed breed, a mongrel, and a promoter of the same. We notice that the words "congregation of the Lord" appear in this context, and that the mongrel is forbidden entrance. The word congregation takes in both religious and political assemblages of the children of Israel, for it is a Biblical fact that in so-called Bible times there was no separation between Church and state, they were in effect one in the same. We also notice that in this same scripture in the Septuagint, the word *pornos* carries the same meaning as *mamzer* or mongrel.

In addition to this we see the mention of he who is "wounded in the stones, or hath his privy member cut off." This phrase connects the *mamzer* or *pornos* directly to the phallic cults of Babylon, whose very philosophy was identically the same as Judeo humanism — "One world government, One mongrelized race, Under one false god" who in truth is none other than Satan and his children, a philosophy echoed through history under many guises, but always with the same objectives, and for the last two thousand years most vigorously promoted by the Talmudic Jews.

Then of course we also find here the infamous name of Balaam linked to all these godless conditions, and all of these together make an unmistakable link to the godless Humanist religion and practices of the Babylonian, Caananite and Phonecian Phallic cults. It seems clear that what is needed is a better understanding of the nature and tactics used against the children of Israel at Baal-

Peor, for it is certain that the writings of the Apostle Paul cannot be understood without a clear understanding of what Paul called the Scriptures. Nor can the inspired words of Paul be understood apart from the identification of the ever-present enemies of God.

The Racial War at Baal-Peor

The children of Israel have always been assaulted throughout their history by the philosophy of Babylonian Humanism. King Solomon appears to have capitulated to the philosophy in his desire to make Israel a viable economical force in the Middle East.

King Solomon is recorded to have built mounds or high places for Chemosh, the god of generation, and for Hercules or Moloch, the god of fire, and to have worshipped Venus-Astarté. These shrines remained throughout the Hebrew monarchy, until Josiah profaned them, broke down the pillars, and took away the phallic symbols, filling their places with the bones of men. Idolatry had become almost universal throughout the land and especially of the Tyrian worship. That these "high places" existed all over the country, with the phallic statues and omphalic emblems, "on every high hill, and under every green tree,"[20] is a fact of history. That they became places of prostitution (if they were not such in the beginning) seems to be the unanimous testimony of the prophets and secular writers alike. Whether the sacrifice of feminine virginity was made at these places, as it was at the temples of

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20 I Kings 14:23. See also 15:14, 22:43; II Kings 12:3, 14:4, 15:4 and 35, 16:4, 17:9, 10.

Mylitta, Artemis, and other divinities, is not expressly affirmed, although certainly implied, since we know that was the common practice in other places and the presence of the kadeshim certainly justifies the assumption.[21]

The Kings Asa and Jehoshaphat drove these Babylonian agents of death from the country. There is no question that they were of foreign and mongrel blood; the book of Deuteronomy in reference to Catamites prescribes that no Israelite should be allowed to be made into a Catamite. For Deuteronomy 23:17 says **"There shall be no kadeshah[22] of the daughters of Israel, nor a Kadesh[23] of the sons of Israel,"**. Moreover the Septuagint confirms this by the use of the word *allogenes.* They were definitely of a mongreled race. *Allogenes* is a combination of *allos* which means *other* and *genos* which means *race*, thus meaning of "another race." This word is defined by Liddell and Scott as: "of another race, a foreigner." The record suggests that the average Israelite citizen was not motivated to rid the land of these foreign prostitutes out of any high moraled ideas regarding the sex act or the maintenance of the virgin estate, for when Jephethah told his daughter that he had made a vow to offer her in sacrifice, her only request was for a period of two months so she

21 See I Kings 14:23, 24, 15:12 and 22:46; II Kings 33:7; Hosea 4:10-19 and 5:4.

22 LXX-porne: "A harlot prostitute, strumpet, probably from "pernao," because the Greek prostitutes were usually bought slaves.

23 LXX-porneuo: "To prostitute, debauch: of a woman, to prostitute herself, be or become a prostitute." Liddell and Scott. Herodotus 1:93.

would be allowed to "go up and down upon the mountains and bewail her virginity." It seems clear that promiscuous Israelitish women had long been tolerated among the Hebrews. This is suggested clearly for we find that Tamar played the harlot (*porneia*) with Judah. These facts make it clear that the catamites, then found on every high hill and under every green tree, were mongrels and were perceived by the prophets and rulers of Israel as an assault upon their national racial purity. Hebrewism in its ideal estate was never expressed in religious forms that required idols or graven images. Not only were these "strangers" seducing the children of Israel into the basest of sexual perversion, but they also brought with them their religious symbols and idols, and a perverted Libertine, Humanistic philosophy that was in its essence totally contradictory to the laws of nature, and the expressed laws of the one true God of Israel.

The willingness of the Israelites to adopt the rites of Venus or Astarté at Baal-Peor[24] can only be explained by alien influences. The worship of the goddess Diana or Venus-Anaitis in Armenia was attended by young women who gave up their virginity either to a crude statue or to designated pimps acting as priests. The Babylonian colonists of Samaria brought with them the worship of the Succoth-Benoth, or the Venuses of the tents; and it is certain that alms or consecrated women, as in Egypt, and nautch-(erotic dancing)-girls or women of the temple, were a peculiarity of Phoenician, as they are of Hindu sanctuaries. Justin relates that Dido or Elissa transported twenty-four of these females to Carthage. The name Elissa or Alitta

24 Exodus 32:6, 25, and Numbers 25.

being a title of the goddess, shows that her expedition is but an allegory to explain the introduction of her worship into the countries of the West, that is to say westward from Babylon. The island of Melita, for example, was named for this "divinity." Ovid describes her festival in terms that sounds like a 1960's hippy love in:

"On the Ides is the genial feast of Anna perenna,
Not far, traveler Tiber, from thy banks.
The people come, and scattered everywhere among the green stalks,
Imbibe, and each reclines with his female consort.
Part remain in the open air, a few set up tents;
Some out of branches have made a leafy hut"[25]

However, westward was not the only direction that the Humanistic Philosophy and Religion of Babylon began spreading its influence. We have testimony in the Scriptures that tells us that Abraham's father, although born of a prominent family in Ur of the Chaldees, and seeing his nation over ran with the mongrelizing forces of Babylon, forfeited his birthright and position in that dying nation in obedience to the call of the Eternal to preserve his racial lineage, and left for the promised land, taking his son Abraham, the progenitor of the Israelites.

We see from Sacred and secular history that this Satanic Philosophy corrupted Egypt, and from there made its way into Greece and finally Rome. However, it is also clear that Libertine Humanism went Eastward into India and Asia. It is in India that

25 Fasti, 4.

we find the best preserved examples of the Humanistic cult of Babylon. The Indian Anna-purna, which is another form of the Greek word *porneia* meaning prostitute or pimp and corresponding to the Babylonian Daughter of the Tent, that were no doubt present on Mount Peor, are easily recognized. In Virgil's Æneid, Anna is equated there as a sister of Elissa.

The Hebrew prophets are loudly outspoken and clearly correct in associating Baal-worship with promiscuity and race-mixing. Hosea, using the customary parallelism of expression identifies the Priapic cults with that of Peor. **"They went to Baal-Peor, and consecrated themselves to Bosheth."**

The 'high place'[26] of Baal is where Balak and Balaam met to invoke curses upon Israel.[27] The Hebrew term "bosheth," here used as the synonym for Baal, signifies the venerated phallus. It is also translated shame[28] — and undoubtedly means Baal-worship in both instances. The two words were compounded interchangeably in proper names, Jerub-baal or Gideon was also styled Jerub-besheth; Ish-Bosheth, the son of Saul, and Mephi-Bosheth, the son of Jonathan, were transcribed by the synonyms Esh-Baal and Merib-Baal in the first Book of Chronicles (according to the Masoretic text.)

Jeremiah also is unmistakable:

"According to the number of thy cities were thy gods, Oh Judah! and according to the number of the streets of Jerusalem [as in Tyre

26 Hosea 9:10.
27 Numbers 22:41
28 Jeremiah 3:24; and Micah 1:11.

and Athens] **have ye set up altars to Bosheth, even altars to burn incense to Baal."**[29]

These were "the iniquities of their forefathers."

When we survey the eternal record, it becomes clear that the Israelites were continuously under attack by that Eastern philosophy of secular and religious libertine humanism that uses sexual passion as a deadly weapon to destroy the Israel of God. As we have shown, Balak and Balaam met in a brothel so that Balak, the king of Moab, could consult with the regional wise man and respected religionist, Balaam, in order to discover how he could defeat the Israelites.

The King had told Balaam that he would pay him if he would curse Israel. It seems clear that the King knew from the first that Balaam was a just man and would not curse Israel. But the King was ruthless, and he understood that if he could simply gain Balaam's presence at Baal-Peor, that that, in itself, would be an endorsement of his evil in the eyes of the people.

The Eternal sought to warn Balaam, and did everything possible to turn him back. We read about the talking ass, and how an angel stood in his way. But Balaam's eyes were only on his appearance fee. Like so many today, Balaam failed to consider the consequences of his presence at a godless gathering. Balaam felt sure that by not saying what the King wanted him to say he could out-smart the King of Moab and still collect his appearance fee. But from the moment Balaam had agreed to come to Baal-Peor, he had already started down the road of misusing his respected position.

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[29] Jeremiah 11:13.

Balak asked Balaam on three occasions to curse the people of Israel. The translation simply tells us that he refused and that he departed from Baal-Peor, but the foregoing evidence makes it clear that the account in Numbers 22, 23, and 24 was written in highly symbolic language, and the emphasis upon the account demands a clear understanding of the nature of Baal-Peor.

More light on this comes to us in chapter thirty-one, verse sixteen, where Balaam is again mentioned. Here we are told that the impending war that Balaak the king of Moab had feared had came to pass, and that the Israelites had retaliated against the Medianites and killed every male, including the kings of Median, and that they had captured the women and children of Median and brought them to Moses. . .

> **"And Moses said to them, Why have ye saved every female alive? For they were the occasion to the children of Israel by the word of Balaam of their revolting and despising the word of the Lord, because of Phogor; and there was a plague in the congregation of the Lord."**

Two things become clear from the words of Moses; first, that the nature and character of Baal-Peor was clearly understood. Moses knew that Baal-Peor was a Phallic cult religious site, promoting race-mixing through the appeal to natural passions, and that the whoredoms and prostitution of the imported and local women and catamites were in their existence an act of racial war against the racially pure children of Israel. Moses understood that where such pimpery and whoredom is

promoted, so is the worship of the god of this world, Satan. This is made clear in his interpretation and characterizing of the circumstances as being a plague upon the children of Israel.

The Greek word rendered plague, *plege*, carries the meaning of a pestilence, defeat, plague, slaughter, stroke, and the context makes it clear that Moses understood the plague — that brought slaughter and stopped the racial progress of Israel as a stroke, and that if left unchecked would bring about their defeat as a race — was the plague of race mixing. Secondly, these facts make it clear why Balaam's name is associated with the infamous acts and philosophy of Baal-Peor. While it is true that Balaam refused to verbally curse the children of Israel on mount Peor, it is also true that his presence at Peor gave assent and approval to the godlessness that was taking place there.

Balak had gained Balaam's endorsement of his war tactics, simply by securing Balaam's presence at Baal-Peor and from that day forward, Balaam's name was to be associated and be virtually synonymous with the infamy of the high crime of race-mixing against the Everliving God. When we turn in the New Testament we find the Apostle Peter beginning a detailed discussion of false prophets:

"But false prophets were also among the people, as also there will be false teachers among you, who will secretly bring in heresies of destruction, and denying the Despot who has bought them, bringing on themselves swift destruction. And many will follow their

destructive ways, by whom the way of truth will be blasphemed."[30]

Then after a lengthy discussion, Peter describes the false teachers and their followers:

"Having eyes full of mongrelization and never ceasing from the failure, seducing unsettled lives; having a heart having been exercised in greediness, cursed children; forsaking a straight path, they went away, following the way of Balaam of Bosor who loved the wages of injustice."[31]

Again, Jude makes reference to Balaam:

"But what things they do not know, they speak blasphemy of these, and what things they understand only instinctively, like animals without reasoning ability, they mongrelize by. Woe to them because they went the way of Cain, and have given themselves up to the error of Balaam for reward and destroyed themselves for the gainsaying of Core!"[32]

And again, none other than our Savior Himself condemns the practices and teachings of the Balaam teachers:

"But I have a few things against you, that you have there those holding the teachings of

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[30] II Peter 2:1, 2 - AST.
[31] II Peter 2:14, 15 - AST.
[32] Jude 1:10, 11 - AST.

Balaam, who taught Balak to throw a stumbling-block before the sons of Israel, to eat idol-sacrifices, and to commit whoredom."[33]

All these things make it clear that the practices endorsed by Balaam on Mount Peor are against the teachings of Christ and His Apostles. To teach otherwise, as the Scripture says, is to blaspheme the doctrines of Christ. To lead the Children of Israel into the sins of the fathers committed at Baal-Peor is the sin unto death, that which is unpardonable.

We are told that Balaam's giving assent in this matter eventually brought about his death in Numbers 31:8.[34]

Now let us examine the record, and see how the Eternal dealt with the plague:

"While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. So Israel joined themselves to Baal of Peor, and the Lord was angry against Israel. And the Lord said to Moses, 'Take all the leaders of the people and execute them in broad daylight before the Lord, so that the fierce anger of the Lord may turn away from Israel.' So Moses said to the judges of Israel, 'Each of you slay

33 Revelation 2:14.

34 "And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword."

his men who have joined themselves to Baal of Peor.' Then behold, one of the sons of Israel came and brought to his relatives a Midianite woman, in the sight of Moses and in the sight of all the congregation of the sons of Israel, while they were weeping at the doorway of the tent of meeting. When Phineas the son of Eleazar, the son of Aaron the priest, saw it, he arose from the midst of the congregation, and took a spear in his hand; and pierced both of them through, the man of Israel and the woman, through the body. So the plague on the sons of Israel was checked. And those who died by the plague were 24,000. Then the Lord spoke to Moses, saying, 'Phineas the son of Eleazer, the son of Aaron the priest, has turned away My wrath from the sons of Israel, in that he was jealous with My jealousy among them, so that I did not destroy the sons of Israel in My jealousy. Therefore say, 'Behold, I give him My covenant of peace; and it shall be for him and his descendants after him, a covenant of a perpetual priesthood, because he was jealous for his God, and made atonement for the sons of Israel.' Now the name of the slain man of Israel who was slain with the Midianite woman, was Zimri the son of Salu, a leader of a father's household among the Simeonites. And the name of the Midianite woman who was slain was Cozbi [no direct kin to Bill Cosby, as far as we know] **the daughter of Zur, who was head of the people of a father's household in Midian. Then the Lord spoke to Moses, saying, 'Be hostile to the Midianites and strike them; for they have been hostile to you with their tricks, with which**

they have deceived you in the affair of Peor, and in the affair of Cozbi, the daughter of the leader of Midian, their sister who was slain on the day of the plague because of Peor.'"[35]

Can there then be any doubt that the sins of the fathers was their whoredom with the daughters of Moab. This was the plague that Phineas arrested and soothed the anger of a jealous God.

As we have seen, when Biblical and historical evidence is brought forth correctly, the truth of history and the truth of the Word of God is a clear witness against modern, Judeo, so-called "Christianity." Those who seek to destroy the continuity of the Everlasting Covenant of the Word of God, for the most part, do so knowingly and willfully. They have been deceived by the ruling antichrist, who, as I have said so many times before, gained the rule over the Adamic Israelite nations when they set themselves up as religious authorities in causing the English speaking white people to adopt their Talmudic, Masoretic text as authoritative Scripture. Surely any white man who has studied the foregoing etymological and historical evidence would never again, in true conscience be able to promote under the guise of Christianity the Satanic practice of race-mixing.

But my friends, you need to understand that the majority of professing Christians are deceived. Even though the Seminarians knew that there are no etymological links of language between the so-called Hebrew and the Greek New Testament, they continue to prop up the antichrist in the congregation of the Lord, worshipping him as

35 Numbers 25:1-18, New American Standard Bible.

though he were God. Even though it can be proven from history and the Bible that the Talmudic Jews have never been Israelites and that they are God-hating antichrists, and more importantly, that the white race can be proven to be God's true chosen people, the Judeo pastors continue week after week to preach blasphemous lies, aiding the Jews in brain-washing the majority of professing Christians into blaspheming the doctrines of Christ.

They do so because they are led by their passions and for the greed of money, the majority of whom are so Judeoized that they will not repent when presented with the truth. Judeo Christianity as we know it in America today is built upon a complete farce of so-called scholarship.

We started this exploration of Ephesians 5:5 in an attempt to quiet the finger-pointers. Those who are truly honest will no doubt concur with our findings. Those who do not evidence themselves through their denial as being Jews or mongrels certainly in mind and probably in body. We have studied but one verse of the New Testament, but it must be realized that the racial consciousness of the New and Old Testament is abundant in many hundreds of verses. To the finger-pointers, I again say, read the Anointed Standard Translations, study other Christian Separatist literature, and I shall give you not one verse that proves the racial consciousness of the Bible, but an entire New Covenant that proves the racial consciousness of the Bible, for it is certain that your pastors will not, and your seminary professors, while having access to the same information and resources, lack the ability to draw the logical conclusions that we have shown herein. One out of ten college level professors in the United States are practicing, synagogue-going Jews.

Most of the rest are non-practicing Jews, atheists, homosexuals, and all are Libertine Humanist puss-sacs.

What can you do, who have ears to hear and eyes to see? First of all, you can obey the Living God and Separate yourself spiritually through the study of God's Word unto the Living God. When you have studied and acquired enough knowledge to know the truth and the issues of our hour, then you can join yourself to the Government of your fellow Separatists and go about the business of the Spiritual warfare to build a consensus among your racial brethren of the truth that is in Jesus Christ our Lord.

So if you are a truth lover, I guess you know by now where you can only get the truth. Let me conclude by quoting one verse from the Anointed Standard Translation of II Corinthians, 6:17,

> **"Because of this, come out from among them, and separate, mark off your boundaries and cast them out of your society, and do not have sexual intercourse with an adulterated mongrel, and I will receive you."** *(From* II Corinthians, Chapter 6: A Literal Translation With Notes, *by Pastor Herrell).*

Let us pray . . .

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